54

AN INVECTIVE

Againste vices, taken for Vertue. Gathered out of the scriptures,

by the vnprofitable seruant of Jesus Christe,

Richard Rice.

Also certaine necessary instructions, meete to be taught the younger sort, before they come to be partakers of the holy Communion. Doen by D. W. Arth.

Roma xiij.

¶ Let vs caste awaie the deedes of darkenesse, and let vs put on the armour of light.

Seen and allowed.

Hieronimus.

Let men firste reade, and despise it afterward, least they seeme to condemne vnknowen thinges, by no right iudgemente, but rather of a presumpteous hatred.

Reade and iudge. But condeme not before ye reade.

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C. 15. 53.

241.99

To the Christian reader, Robert Crowley wisheth the direction of Gods holy spirite.

BEyng requested to peruse this Inuective against small vices: I haue diligently weighed the reasons that the author hath vsed and doe finde that suche as are delited in these small vices, that he enueigheth against, may take some aduauntage to calumniate the authours doyng, for that he seemeth to enueigh against these smale vices, as against deedes so forbidden of GOD, that the verie deede dooen, is synne of it selfe, and that the doer of any of those deedes, must needes bee accompted a synner, with what minde so euer hee haue doen it. But as the vauntage may be taken by the vngodly persons, that would faine haue libertie to spende their whole tyme in idlenesse and vanitie: so the godly mynded shall haue occasion to flee from all vnlawfull gamening, and to seeke such recreation when neede shall require, as may stande with the lawes of their country, and tende to the glory of GOD. I haue therefore thought it my

duetie, in these fewe wordes, to admonish the reader of the profit, that he may take by the readyng thereof. First, he shall be put in remembraunce of that profession, that he hath made in his Baptisme, whiche is to forsake all the vanities of this wicked worlde: and that the whole course of a Christian mans life, should bee a continuall walking in the waie of the spirite, and fleyng from the waye of the flesh. Secondly, he shall be occasioned to seeke to knowe, what the woorkes of the flesh be, and what be the workes of the spirit: and to bend hymselfrather to goe out of the way on the right side, then on the left, and rather to walke in the most rough and narrowe way that leadeth to life, then in the broade waie that leadeth to death and destruction. Laste of all, hee shall see plainely painted out, the fondnesse of the reasons that the fleshly mynded men vse, in maintainyng their lewde libertie, in riotous and vnlawfull gamenyng. The Lorde Iesus guide vs all by his holy spirite: so that the flesh beeyng fully mortified in vs, we may walke in the spirite al the daies of this life, and after the ende thereof, enioye that endlesse glory that he hath promised to suche.

AMEN.

To the Christian Reader.

WHERE as in the notable woorkes of many famous men (most christen Reader) many thyngs in these our latter age, haue been searched out, no lesse necessarie then godly, to the information of the cõgregation. * That the Saincte might haue all thynges, meete to woorke withall, to the edification of the body of Christ. * While many thinges haue been necessary ransacked: other thinges very meete haue been omitted: the whiche in the sacred woorde of God, are sore reprehended as whoredome, murther, or theft. * Not as though I, as a singuler persone, would of myne owne capacitie and witte, now at length, take in hande to correct *Magnificat*, or to pike out the Crowes eyes. But accordyng to the talente that GOD hath committed vnto mee. * Seeyng vice so rife, and

Math. xxiiii.

Ephes. iiii.

Roma. viii.

Roma. xii.

Cor.v. and domnable before God. And * no lesse daungerous, to the open report of the conscience of Christian beleuers (to whom onely, with obscure brightnesse, I commit this little treatise (thought my duetie no lesse then somewhat to saye, in the reformation of suche wickednesse.* How truely and meetely, let the woorde of God recorde. Te the which (good Christian Reader) I wholy committe thee, with the encrease of his knowledge Amen.

ii. Timo.iiii.

The Lorde Iesu Christ,
the sonne of the euerlastyng
God, the restorer of all
puritie, giue vs grace to
liue innocently in his
sight. Amen.

GOD the mightie maker of thynges, by his power (worde) that is his welbeloued Sonne and our sauiour Christ Iesu) intending for his pleasure onely, to fashion that noble creature, and of most delectation in all the woorkes of his handes, lady as the Scripture witnesseth: let vs make man vnto our owne similitude and likenes. *In these twoo woordes, similitude, and likenesse, knittyng, or couplyng man vnto hym selfe, diseuerying hym farre both in knowledge and liuynge from the other woorkes of his making, for asmuche as hee ordayned all other thynges for hys commoditie and pleasure, to obeye and serue hym, and that he should serue, and be obedient to none of them all, but onely to his Gen.i.

creatour and maker, the celestiall God of heauen and yearth, vnto whose similitude, and likenesse he is made, in that he is made vnto his likenes it certifieth vs that hee is inuested, and indued with the knowledge, and vnderstandyng of Gods benewolence towarde hym, and with affections obsequious vnto reason, kindled with the Lanterne of Gods hyghe countenaunce, as to knowe where as a little before, hee was but a vile peece of yearth, and the dounge of the filthie grounde, that he is now made of that caranous yearthly slime, a creature most noble and worthie, not made vnto the likenesse, either of the yearth, or water, either of fishe or foule, either of Aungell or Archaungell, but only vnto the likenesse of his Lord God in memorie, understanding, and pure will, the whiche hee bestowed vnto the glorie of his GOD that made him, and not in vaine trifles, muslinges of folie, phantasies of a transitorie and wauerynge mynde, and that sheweth well the woord that followeth, that is, that manne was made to his similitude, certifiyng vs that man, beside that hee was indewed with the Image of his lorde God, with the properties before recited, yet not-

withstan-

withstandyng, in as muche as man repre-
sentyng his Lorde God in similitude, is not
onely indued with these noble giftes: as me-
morie, understandyng, pure will, after the
Image of his maker, but also with most ex-
cellent, and highest vertues after his simili-
tude, as with originall Justice, whiche is
els nothing, sauing the innocencie of a pure
godly life, and a Religion of righteousnes,
newely ingrafted in his harte, towarde his
Lorde God, and a pure obedience vnto his
commaundements, with a single eye to his
neighbours profite, with the whiche pro-
perties is he right made vnto the similitude
of his Lorde GOD, accordyng to the say-
yng of the holy Ghost in the thirde booke of
Moyses: * Bee ye holy, for I am holy, now Levit. 11. 19.
is it manifest with what comely qualities,
man is like his Lord God, both in Image,
and in similitude, and thus adourned with
these godly ornamentes and graces, he ap-
pointed a place for hym to exercise these no-
ble vertues, & that they should not through
slothfulnesse dye in hym, as things of small
estimation and worthinesse, and so sent him
into Paradise. What to doo there? To
Bowle, or to plaie at Dice, or Cardes, Ne-

nipsicke, or slipshift: Where these noble giftes of no higher worthinesse, then to be bestowed in suche trifles of folie: Is the memorie that his Lorde God gaue him to vse, to the remembraunce of his firste making, no better worthe then to be exercised, in packing of a carde or settyng of a Dye, or deliueryng of a Bowle, or inuetyng of craft to deceiue his neighboure: For these or suche like trifles, did not God prepare Paradice for Adam, with his notable giftes, and in earnest, to professe the truthe, it is to muche shame, to graunte these goodlie giftes to be receiued at the handes of the most pure, and glorious God, and so wickedlie bothe againste Gods blessed pleasure, and the vtilitie of our neighbour to bee vsed, for our GOD prepared Paradice for Adam
Gen.ii. to worke in, saieth the text. *Is Bowlyng worke? Is Carde playng worke? Is the blasphemie of Goddes moste holie name a worke? Yea, and meete for Paradice. Is crafte, disceipte, guile, and dissimulation, a worke fit for hym that should enter into Paradice? If these vices and suche like, be not found in gamenyng, beside chaunging of the colour: sighyng from the harte,

harte, for the losse of a pilde halpenie, more then for the vaine takyng of Gods blessed name, with the whorlyng of the Pottes about the house, the Cardes into the fire, the Dice vnder the kreete, where shall ye finde them? In gamening I saie, and not in worlking, and for this cause did God ordaine Paradice for manne to worke in, indued with all these Godlie qualities, meete to enter into such a worthie place, and there at his pleasure to exercise theim to the honour of his Lorde GOD. But alacke for pitie, long did no manne continue in this godlie state and vocation, to occupie hym selfe in Goddes Commaundementes, for, forthwith did the Serpente (disdainfull of mans felicitie) blowe suche blastes into his fleshely eares, that he set a side his Lordes will, and gaue attendaunce, and listened to the voice of the Serpent, and in a momẽte, he losse quite all these Godlie giftes, wherewith he was made vnto the Jmage, and similitute of his Lorde God, and was redacte to suche penurie and beggerie, that he had nothyng lefte hym but shame onely, and had not (as the common saiyng is) one good poinct aboute him, and thus he ranne awaie

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from the preſence of his Lorde GOD, and the farther he ranne, the worſe he was, and the more ſhame followed hym, for he had neither the ſhape nor ſimilitude, that he receiued of his Lorde God to ſhewe him, as obedience, ſingleneſſe of mynde, pure abſtinence from carnall affections, originall equitie, true religion of his celeſtiall father, ſubiection of the harte &c. But rather the ſimilitude of the Serpente, as ſhame diſobedience, preſumption of ſtomacke, to be like his Lorde God in knowledge and vnderſtandyng, ready to clime vp to heauen by folly, breakyng of his couenaunte with ſuche like ſhamefull, and wicked enormities, what remeadie now to reſtore this loſt Image againe? Whiche is the waie to obtaine this deformed ſimilitude, to his priſtine and former ſhape againe? Is idleneſſe the waie? Is phanſiyng the waie? Is the waie by plaiyng, and ſportyng, or reſtyng of thy wearie bones, with the bones of a paire of Dice, or with a paire of Cardes (otherwiſe nowe called the bookes of life) and though it be ſpoken but in ieſtyng, yet is it not altogether for naught, for the nature of ſome is to reſt more in theim, and

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are more at quiete with the Ace, Kyng, Queene, or Carlet of Spades, then thei can be with a Spade to digge or delue honestly after Goddes preceptes for their liuyng: yea, and delighte quietlier in the Ace, Kyng, Queene, or Carlette of the Hartes, then thei dooe in the booke of life, regestered with the death of an vnspotted Lambe, and sealed with the bloud of Christe, springyng from his tender harte, and thei are the moste parte (I saie) verie lothe that thei haue not wherewith to maintaine suche an idle life continually, is this the waie now to claime the Image and similitude lost againe? No, no, whiche is then the waie? Surely Paul (moued by the spirit of God) findeth howe to restore this lost Image againe right well, * saiyng. So then, as concerning the conuersation in tyme paste, laie from you that old man whiche is corrupte thrugh deceiueable lustes, and bee ye renewed in the spirite of your myndes, and put on that newe man, whiche after the Image of God, is shapen in righteousnesse and true holinesse. Here haue ye of saincte Paule the Image of God repaired againe a right. Wherin thinke ye: in deceiuable lustes and

* Ephe. iiii.

phansiynges

phanſlynges of the wanton fleſhe, after the Image of the olde man, corrupted by nature, no ſurely. But in righteouſnes ſaith Paule, well, is this then right that for my reſtitution and reſtauration perfourmed in Chriſt, I ſhall now quitte and recompence the ſame, with a payre of Cardes or Dice? I woulde alſo learne verie faine whether ſuche vaine paſtime belongeth to the olde man, or to the newe, if it pertaine to the new man, then are we bound in conſcience continually to be playyng, carding, dicing, bowling, faring, kailyng, or ſuche like. For Iohn.xiii. Chriſte ſaieth plainly.* I haue gruen you to an example, that ye dooe as I haue doen. i.Peter.ii. *Alſo Chriſte left vs an exãple ỳ we ſhould folowe his foote ſteps, now therefore, if theſe thynges pertayne to the newe man faſhioned after Chriſt, ſhewe vnto vs clearly by the manifeſt Scriptures where wee ſhall finde them, that we maie folowe chriſt in them. The text ſaieth plainely, that the newe man is faſhioned to the Image of i.Peter.ii. God in holines. * That as he whiche called you is holye, euen ſo be ye holye in all maner of conuerſation, all is waie, yet finde I none occaſion to folowe Chriſte in ſuche

triflyng

trifling phantasies. And to helpe the matter forthe.* In his Gospell the first Chapter saieth, verie godly on this wise, that we beyng deliuered out of the handes of our enimies, might serue hym without feare all the daies of our life, in suche holinesse and righteousnesse as are accepte before hym: Peter saieth in all maner of conuersation, we must be holy as Christe is holy, but the olde man saieth, for a faire touche and vse it not, wee muste some time beare with the weakenesse of our neighbour, and if we liue in the worlde, we must nowe and then dally with the world, the newe man saith, fashion not your selues like vnto this world. * And I would not aduise thee, for the pleasure of this blinde world, to folowe the foolishe appetite thereof, and to bee condempned with the world.* Thou wilt saie, I purpose not to remayne in it, but passtime for a daie or twoo, and to leaue of. Well, thou doest well to laie for thy selfe, and to sette Christe to schole, he saieth for thy deliueraunce out of thy enimies handes, thou must serue hym in holynes and righteousnesse all the daies of thy life, and thou as sumwhat wiser then he, wilt keepe a day or twoo for thyne owne

Luke.i.

Rom.xii.

i.Cor.ii.

passtime,

pastyme, to serue thy worldely affection. Nowe then belike we can not learne no suche valiance or vaine pastime to pertaine to the Christen or newe man regenerate in Christe. For it is yet vnproued, and the Scriptures vnsought, and therefore on our parte vnbeleued: therefore if ye wil haue vs credite them, proue it vnto vs by reason, and the sacred Scriptures, and laie them plainely before vs as we haue doen, and we will willingly receiue it with thankes, and tyll ye haue so doen, I praie you holde vs excused though we beleue them not.

Then it seemeth moste lyke, that suche vaine trifling pastimes belong to the olde manne vnaquainted with Christe and his worde: if it so bee as it is in deede, then the text commaundeth vs to laie them aside, and to haue nought too dooe with them.

Col.iii. *Paule also in the spirite of GOD counselleth vs to put from vs all thinges, as wrathe, fearcenesse, maliciousnesse, cursed speakyng, filthy speakyng out of our mouthes. Nowe tell mee I praie thee, where shall ye finde more wrathe, displeasure, hart burnyng, hate, enuie from the verie hearte, then ye shall doe in Dicyng and Cardyng?

Yea

Yea it chaunceth oftentimes, that two shall enter into gamening, very good louers and frendes, and or euer their gamenyng be ended, they shall be mortall enemies, and the one readie to reuile the other so spitefully, that it is a thousande to one if they parte without blowes. Than folowyth straight waies suche anger, that runneth into the daunger of iudgement, and Racha. That is worthy of councell, yea, and thou foole that is worthy of Hell fyre. * Ought not now gamenyng, which engendereth such incommoditie, and inconuenience, to be auoyded as a thyng most daungerous, and most pestilent, among them that profesſe them selues Christians? Yea, ought not rather the verie Iewes and infidels, the whiche are without all godly lawes, sauing onely the lawe of their cõscience, excusing & accusing them. * As their wickednesse are enormious to shunne suche vngodly pastymes? yes truely ought they, then muche more thou beyng the profession of Christes holy Euangely, oughtest to be an abstayner from all thynges that haue any shewe or likelihoode of vice. As the good and true disciple of Jesu Christe. Saincte Peter testifieth.

Math.v.

Rom.ii.

1. Peter. ii. I beseeche you brethren as Pilgrims and straungers to abstaine from fleshely lustes, whi. ge fight against the soule: and see that ye haue honeste conuersation among the Gentiles, that, they whiche bachite you as euill doers, may see your good workes, and praise GOD in the daie of visitation. But thou wilt perchaūce say, that I am to harde to reprehende that thyng, that may for an honest recreation bee frequented, where as the companie is sober, and purposed of a gentle intent, secludyng blasphemie, riote, dronkenship and suche like excesse, onely for the passyng of tyme, to refreshe our wittes. Well, I heare thine excuse verie well, my thinke thou callest it an honest recreation, and that I am to harde to reprehende suche an honest recreation, if playing at Cardes or Tables, scalyng or bowlyng, be suche an honest recreation, I praye thee for the loue of God, finde it out of the worde of GOD, and shewe it mee, that I may also refreshe my selfe, and geue thee thankes.

We haue proued a little before, that they are suche actes as appertaine to the olde man. For wee coulde not finde them meete for them that were fashioned after the I-

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mage of God, and so borne a newe, and regenerate in Christ, and in as muche as they are the feates and deedes of the olde man, call them by what name or vocable so euer thou wilte, yet may not wee for the honest terme that thou geuest vnto it, receiue the thing that is naught and wicked neuer the soner: for Paule calleth it the olde man corrupt through deceiuable lustes. * And here Peter would haue vs as well acquainted with them, as a waie faryng man is in the Countrey, that hee neuer was acquainted or came in al his life tyme, and calleth them plainly, fleshly lustes, fightyng against the soule, hee would also wee should haue good woorkes to shewe among the Heathen to praise GOD with, in the daies when thou shalte bee circumuented of the enemies of Christes Crosse, and chauncest to be persecuted for thy maisters sake, whiche he calleth the daye of visitation, what wilte thou haue to shewe for thy self? shall any of these honest recreations, sober pastimes, refreshyng of the witte, bee taken then for good woorkes? bicause thou geuest them honest names, no, no, surely, Matthewe declareth very plainely, where hee would haue our

Ephe.iiii.

Math.v.

good woorkes for to shine before men, that they may see our good woorkes, and glory our father whiche is in heauen, and ye shall finde that hee there speaketh of the sacred Gospell with his woorkes. Will ye see what goodnesse ensueth of your honest termed pastimes? firste where dooe Children pitiously crye out for meate and drinke and can not get it? forsoothe, where their father is giuen to Bowlyng, Dicyng, or Cardyng, Tennis playing, scailyng, and suche like. Where doe seruauntes lacke woorke, and stande whirlyng their Knife aboute their fingers, and gasing idely aboute the streates and walles, to occupie the whole halfe daie in vaine language? where their maisters be addicte to Bowlyng, Dicyng, Tables, Cardes, Tennisplaying, Scailyng with suche like. Where wanders women aboute the Towne middaie and midnight, with, wot ye where my husband is? when see yee my good man? where might she best inquire for her vnthriftie husbande? but where the man is giuen to suche vncomely vices?

Where is the name of GOD wickedly blasphemed, but in suche vnmeete assemblies?

blies: where is twelue pence spente before eight pence be earned: but in such vnlawfull gamenyng: Where flye the pottes aboute the howse? where fall men together by the eares: how come men into extreme pouertie: when fall man and wife to sighing and sorrowyng and startyng in their sleepes, and wrynging of their hands: but where is giuen to suche excesse in pastime: Where are fraies raised: menne stabbed in with woundes, and lye at their wiues handes, whiche hath three or fower Children, and little woorke and small frendes, and colde charitie? but where there is vsed such riote and excesse in gamenyng. And wilte thou nowe saie, that a christen man may exercise with a good conscience that thyng that all this mischiefe spryngeth on: seeyng also they pertaine to the olde man whiche wee ought to put from vs: and are called of Peter fleshely lustes also, the whiche we must absteine from, looke nowe and marke if thy honest recreation, gentle pastime, and conuenient refreshyng of thy witte, with suche like comely tearmes, will make a wicked, a sinfull, a detestable, a fleshly and corrupte thyng good: No, no, it will not be: there-

loue I hartely beseeche thee (good Christen reader) call mee not an harde reprehender, for (before the righteous GOD I speake it) I reprehende it none otherwise then I haue a cause, and no harder then thou thy selfe (if thou doest right) oughtest for to doe, and I praie thee instantly desire God of his fatherly affection, * in thy praier, that hee will graunte to the compiler of this simple and rude matter. * (Yet God he taketh to his conscience faithfull and true) that he wil kindle his harte. * With his sacrifiyng spirite, that hee may leaue of (as hee entendeth none other) suche vaine and idle trifelyng. Also thou saiest where a sober company is met, suche pastymes may be vsed: that maketh mee sore to muse, for I can not thinke that sober companie will take an vnsober matter in hande, yea though they were as sober as euer was Abstemius, as constaunt as euer were the Rechabites, in abstinence. * As austere in liuyng as euer was John the Baptiser. As circumspect as euer was Joseph in Egypt, vnder Pharao. * Yet if they should goe aboute suche trifles of folly, and occupie them selues in phantasies, inhibite by the mouthe of God, I can see in them

1.Timo.ii.

Roma.i.

1.Peter.i.

Ierem.xxxii. Math.xiii.

Genesis.xli.

them no ſoberneſſe, no wiſedome, no circumſpection. But rather folly, ſoberneſſe, that is corrupt with deceiuable luſtes. The olde man faſhioned after the Deuill, and not after the Image of God. For what ſober company can ye appointe mee, that frequentate ſuche vaine paſtymes, the whiche after the cuſtome of the Realme when they are inhibite, are called vnlawfull games: Except Dronkerdes, Blaſphemers, Railers, Geſters, ydle talkers, that parteine nothyng to the matter. * Be a ſober companie: except craftie deceiuers, ſubtill workers, falſe diſſemblers be a ſober companie? for marke the moſte honeſt gamesters that will proteſſe themſelues before they enter into plaie by their falſe fidelitie, that they will plaie neuer a Carde falſe, nor neuer an Ace wrong, and when they are once entered into plaie, there ſhall bee packyng of Cardes, winkyng with theeyes, blarying out the tongue, renouncyng the Trompe, and commyng in againe, and when that diſceite is ſpied, then ſhall they fall to reaſonyng why hee did ſo, then will they haue an aunſwere why hee hath broke his promiſe, as though hee would haue hym keepe his

* Ephe. v.

promiſe in a foolyſhe matter, when he breaketh his promiſe daily in a weightier and more deeper matter made betwene GOD and his neighbour, is not this good ſtuffe thinke you? is not this meete for a ſober companie? well goe to, admitte it be meete for a ſober companie, as to take ſober men for the diſcrete men of the worlde (for more honeſtlier can ye not take ſobernesſe) is it therefore (and ſpeake of pure conſcience) meete for a chriſten company? I dare boldly ſaye, that the corrupt olde man ſhall neuer enter into the Kingdome of Heauen,

Coloſ.iii. Ephe.iii. * And if theſe bee the woorkes meete for a Chriſten companie, then ſhall the Chriſten companie neuer come in heauen, and I marueile muche alſo if theſe woorkes bee ſo meete for a Chriſten company, why Chriſt taught not his Diſciples ſuche meete woorkes, and the people alſo in the heauenly Sermon that hee made in the Mountaine.

Math.v.vi.vii * Where hee bleſſed the poore in ſpirite, the mourners, the meeke, the hungrie and thirſtie for righteouſnes, the mercifull, the pure in harte, the peace makers, the ſufferers of perſecution for his name ſake, hee bleſſed them alſo whiche were reuiled, and ſuffered

all

all maner euill sayings for his names sake, these with such like were the workes which he blessed. But I here not in this place that hee blessed, either Cardes, or Dice, Counters to plaie at Pentpricke with, or payed Groates to plaie at Slipthrifte, Tennis balles or bowles, Hasle bones for Scayles, nor Knues for Ruggle Pricke, nor Shaftes to darte ouer Beames in rayne dayes: No, neither Dicers nor Cardes, Pentpricke plaiers, nor Slide thrifters, Scailers, nor Darters, Tennis plaiers nor Ruggle prickers, but if they had been workes meete for a Christen company, he would not haue forgotten them no more then they did the other. But what was the occasion that hee remembred not the laste workes in his Sermon, as well as hee did the firste? Loke and searche the Chapiters (I praie thee) and thou shalt manifestly see that the former workes (whiche are meete in deede for a Christen companie) haue the promises of the kyngdome of heauen. But the latter workes meete for the olde man and the Deuill hath not so, and in deede (to professe the trueth) they that are well acquainted with the firste workes, will haue

no deintie in the laste. Nowe then if the first woorkes bee approued of God, meete for a Christen assembly, and suche as haue the promises also of the kingdome of GOD, and the latter beyng fleshely lustes. * Fightyng against the soule, not shapen after the Image of GOD, but after the olde man, corrupt with deceiuable lustes, * destitute also of the promises of the Celestiall kyngdome. * Iudge I praie thee good Reader) if thou bee not corrupt with like infection (whiche woorkes be meetest for a Christen companie, as for the firste woorkes we will not make muche mention of, for they are in case good enough.

i.Petet.ii.

Coloss.iii.

i.Corin.v.

But let vs touche a little of the seconde, that it may bee to the glorie of GOD, and to the reformation (if it may bee) of suche shamefull vices. What is the occasion that the Mother many tymes lacketh all the pinnes on her Pincase? But because the Parentes without the feare of God, bryng vp their Children in wanton gamenyng, and will not rebuke them, but make them delicate and wilfull. * What meaneth that the father lacketh now and then an halfepenie, or a penie out of his Pourse? Euen for because

Eccles.xxx.

because their Parentes suffer them too licenciously, to rage after their owne Reame, whose song at length shall bee full of heauines. For although as they haue rather maintained their folie in riote and gamenyng, and haue spared the Rodde of correction, that minister wisedome, and therfore shall they bee both father and mother brought to shame. * What meaneth it, that a sober man takyng greate care, watche, and studie abroade, for his Wife and Childrens liuyng, cometh home at nighe, and findeth in his house, in steede of a sober housewife, a thyng worse then a Dragon, and Lyon, the Serpentes heade, chaungyng her countenaunce like a Beare, a drunken houswife? But because she loueth daliaunce and pastyme, riottyng, and gamenyng, one potte a Beare a broade, better then twentie at home? What meaneth it that poore men takyng muche paine for their Wiues, and their owne liuyng, and walke circumspectly abroade, to fetche with their honeste labour somewhat home, and at his retourne, findeth neither Platter, nor Dishe, Charger, nor Saucer, Spones, nor Trenchers, Paune, nor Potte, Meate, nor Drinke, be-

Prouer. xxix. 1. Kinkes. iii. 7

Eccle. xxv.

cause

cause they left shrude housewifes at home delightyng in riotte, and gamenyng, bowlyng, Cardyng, or Dicyng? What meaneth that wee haue so many Gailes, Lodges, and prisones, with as many Yrons as they may be thrusta, so many Stockes and Pillories, Goose houses, and Cokestooles, Barres for thieues to holde their handes at, and Galowe trees. * But because the people is so sore sette on riotte. * As the games before recited, with other wickednesse. The Lorde in heauen suppresse these vices once, that there may be many of these Swordes, and Corrections taken awaie. What meaneth that wee haue so many leane Sermones, and so many fatte Banquettes? Because there is more affection had to the Tables, then to the Testamente, to the booke with twoo and fiftie Leaues, then to the Bible? What is the occasion that the workes of mercie are so sore abated? * Because the workes of the deuill, and vaine pastyme is so sore increased. * Many mo pastymes there be whiche I am not acquainted with (though I am acquainted with to many) that suppresse the glorie of GOD, and depriue vs from the Image of his glorious sonne

Roma.xiii.
Prou.xxviii.
Math.xxv.
Math.xxiiii.

some Jesus Christe, by whom onely wee haue an entraunce vnto the father. *Marke no we good Christian Reader, and ponder well, whether these woorkes of ignorance, meete companions for the Deuill. * These deceiueable lustes. * Fleshely affections, woorkes of damnation, the deedes of synne, bee meete for an honest companie, or not. * Yea, and for a Christian companie, and specially to bee blessed of Christ, without he blesse them, as he promised to Moises, with carefull curses. * In the Citie, and in the Towne, and in the fielde, in the frozehoule, and in the balkette, in the the fruicte of thy bodie, that thou shalt bee barraine, and if thou haste any Children, they shall be blinde, domme, lame, or halte, or in the fruicte of thy lande, and curses vppon thy Oxen, and vppon thy Sheepe: Further in goyng, and in thy out goyng, to thy destruction, and rebuke: to all that thou settest thy hande too, till he bring thee to naught quickely, for the wickednesse of thyne inuentions, because thou hast forsaken thy Lorde God, and giuen thy mynde, and set thy hearte of other trifles, with an hundred suche like: we may chaunce to haue our deedes blessed on this

Iohn.vi. Rom.v. Col.iii. Galat.v. Leuit.xxvi. Deut.xxviii.

maner,

maner, and excepte wee amende in tyme, after manye Plagues, Peſtilences, and dearthes, without controuerſie, looke for none other bleſſynges and that ſhortly.

God open the eyes of our Magiſtrates, that they may ſee a reuelle for theſe thinges in ſeaſon, that in ſteede of ſpeakyng to a Bowle, or Dice, or Carde, unreaſonable, and dombe thinges, wee may throughout our Praiers, and their aide, ſpeake vnto ourre neighbour, and our owne fleſhe, and bloud, thynges out of the Volume of the Sacred Bible, to his edification and ſoules healthe.

Deut. xvii. Joſue. i. i. Peter. iiii.

* As the good Diſciple of Jeſu Chriſte ſainct Peter counſaileth vs. * If any man ſpeake, let him talke as the woordes of God. Now Peter would not onely haue our deedes ſauour, and taſte of God, but alſo ourre ſpeache, language, and communication, would hee haue ſounde as the woordes of God, or elſs not to ſpeake at all. Now then, doe Size Ace, Kater Deuce, Sinke Trey, Ambes Ace, two Deuces, take hym nowe Dice if ye can, gentle Dice what ye will, I care not. A ſhame take theſe euill fauourred boues, a peſtilence on them, with bloud, woundes, Nailes, and Harte, I would

theſe

these Dice were burnt. Sounde these tearmes, I saie, like the woordes of GOD: Doeth marke well the Cardes, take heede howe hee packeth them. I haue the Ace, therefore muste I robbe, with puttyng youre hande to your Cappe, your fiste on a heape, your finger to youre hearte, kissyng of the Cardes, taking your self by the nose, with it is myne alreadie, ye plaie naughtely, whorle, take vppe, the tricke is mine, shamefully cast: I muste deale nowe, dooe these woroes I say, sound as the wordes of God: They sounde in deede but after the trade of the olde man, and not after Christ, after the fleshe and her appetite, and not after the motions of the spirite, and in that Sainct Peter willeth here, that our speache should be as the woordes of GOD. Paule to the Collossians. Addeth to the woordes of Peter, as it were a Paraphrases, putting it clearely out of question, that all thinges what soeuer wee doe in woorde, or in deede, should be doen in the name of the Lorde Jesu, ginyng thankes to GOD the Father by hym. Looke if these woordes or deedes that are spoken of before, bee dooen in the name of the Lorde Jesu, or as Dauid in his twelue

Col.iii.

Psalme.xii.

twelue Psalme declareth, what maner of wordes, the wordes of the Lorde be, to giue the more light to Peters sentence, saiyng: the wordes of the Lorde are pure woordes. Euen as the Siluer whiche from the earth is tried, and purified seuen times in the fire. Now ponder, how the wordes of the Lorde are pure woordes: and our woordes are vnpure, filthy, and wicked, and specially in suche light pastymes: pure as the Siluer tried from the earth, are the woordes of the Lorde, and oure woordes are as filthy as dounge, tried out of a filthy, and stinkyng stomacke, pollutyng, and defilyng the man.
Math.xv. Wherebyy wee shall not misse, but be con-
Math.xii. demned. * And therefore appoincte with thy felfe assuredly to giue accoumptes for all suche idle, vnprofitable, and vaine woordes, before the high iudge, that shall waigh both thy actes, wordes, and woorkes in a paire of euen Balaunce, and rewarde thee after thy desertes, as thou hast wrought them in
i.Cor.v. thy caranous bodie. * Now yet once againe I saie, take heede, and be well aduised what woorkes ye will prepare, to appeare with before the glorious Iudge, thou hast nowe warning, and both the workes of the fleshe,

and

and the wooykes of the spirite layed openly beefore thyne eyes, with the wooykes and communication, meete for a sober, an honeste, and a Christian companie, with the contrary, And both their rewardes, therefore take heede and be wise in tyme. Beside this thou saiest that a sober companie, nowe and then may exercise suche honeste recreations, for the passyng awaie of the tyme, excludyng blasphemie, riotte, and excesse. I would gladly heare these recreations, whiche ye call honeste, to bee firste proued honeste: before ye call them honeste recreations, if that bee an honest recreation, to exercise that thyng, that Theeues, Whoremongers, Blasphemers, Murcherers, dronkerds, Railers, Jesters, Mockers, and scorners doe occupie, it is a wonders honest recreation. Now then I perceiue verie well, that ye can bee partakers with that wickednesse, that suche a shamefull rable of riottoures and dronkerdes vsed, with the vengeaunce of God annexed vnto them, for where is the vengeaunce of God more present, then where the deedes of the Fleshe are exercised. * Then ye can bee partakers with the poore flocke of Christe, that doee Gala.v. i.Cor.v.

C.j. abhorre

abhorre suche phantasies, and imaginations
Iohn. viii. of the Deuill, * wholie addicte to an honeste
puritie of liuyng, and to the searchyng of
the sacred wil of God, out of the holy Bible,
Math. xvi. Chriſte beyng in the middes of them. * Ho-
neſte recreations are meete for honeſt men,
but Cardyng, Dicyng, Bowlyng, Scai-
lyng, and Tennis playyng, are not honeſt
recreations: Ergo they are not meete for
honeſt men. If they be honeſte recreations,
then theſte is an honeſte recreation, then is
murther an honeſt recreation, then is whor-
dome an honeſte recreation, for thynges
worthie like praiſe, are of like honeſtie, and
worthy like rewarde: But Theſte, Mur-
ther, whoredome, with other like deedes of
the fleſhe, are worthy like praiſe. Ergo like
honeſt, and worthy like rewarde. For what
prayſe is a wicked thyng worthy, but the
curſſe of GOD and damnation? As the
Math. xix. Scribe in the nineteene of Matthewe, de-
maunded of Chriſte what he might dooe to
haue eternall life? Chriſte aunſwered, thou
ſhalt not ſteale: Thou ſhalt not breake wed-
locke: Thou ſhalte not kill. Nowe if the
Scribe, or any other Chriſtian man, will
haue eternall life, he muſt obſerue theſe pre-
ceptes,

ceptes, that he be no thiefe, no whoremonger, nor no murtherer. If hee bee, then let hym not looke for eternall life: for hee that keepeth the commaundementes, dwelleth in God and God in hym.* Then let vs thus reason, he that keepeth not the commaundements, dwelleth not in God. But he that is a Thiefe, whoremonger, or murtherer, keepeth not the commaundements. Ergo he is a thief, whoremonger, or murtherer, which dwelleth not in God: and hee that dwelleth not in God, hath not life in him.* In hym is life, and the life was the light of men. &c. Also Dauid saieth plainly.* The wicked shall not rise in iudgement beecause they are alwaie deade (saieth Augustine) from God, and shall not rise to life, and he that hath not life in GOD, is alwaie addicte to damnation. Example of Cain the first murtherer,* which ran away from the presence of God, in whom is life: and the whoredome of the people of Israill, whiche the doughters of Moab.* Nume. xxv. Reade the whole Chapiter, I praie thee. Judas the Thiefe and purseberarer.* Nowe the thiefe, the whoremonger, & murtherer haue no life in God, therefore the Thiefe, Whoremonger, and

1. Iohn. iii.

Iohn. i.

Psalme. i.

Gene. iiii.

Num. xxv.

Iohn. vi. Math. xxvi.

murtherer, are addicte to damnation, then if the deedes of the flesh (for better deedes can ye not make them, for they will in no wise agree with the deedes of the Spirite) be worthie like rewarde and dampnation: then it followeth, that they are like euill and wicked vices, like abhominable in the sight of GOD, are worthy like damnation: but Bowlyng, Dicyng, Cardyng, Tennesyng, with suche like actes and deedes of the flesh, are of like rewarde and dampnation, with murther, whoredome, and theft. Ergo they are like abhominable and wicked, that they are of like damnation is manifest. * Where with a godly antithesis or contrarietie hee pronounceth it on this sort, there is no dampnation to them, whiche are in Chriſte Jesu, whiche walke not after the Flesh, but after the Spirite. Now saieth Paule, to bee in Chriſte Jesu is no damnation, bicause they walke in a newe Godly life, after the spirite fashioned, and not after the flesh, then if there be no dampnation to them that are in Chriſte Jesu, because they walke after the spirite, it foloweth on the other partie, that there is dampnation to them that are not in Chriſte Jesu, because they walke

Rom. viii.

walke after the flesh. But Dicers, Bowlers, Carders, Scailers, Crollers and Pilers, Tenellers, Chesterers with suche like a thousande mo, when they are in their moste honestest pastime, secludyng (as they saye) blasphemming, riot, and excesse, yet are they in the deedes of the flesh. Therfore is there also suche damnation after the sentence of Sainct Paule, For be not ashamed hardly to nomber these honeste recreations amongest deedes of the flesche, till ye can by the Scripture discharge them thereof. Looke also,* where hee maketh a difference betwene the good Tree and her fruite, and the badde tree and her fruict: and saye of an honeste hearte, in whiche of these Trees, bowlyng cardyng, with the residue of their fruictes, growe. And hee saieth in the same place, that euerie Tree that bringeth not foorthe good fruite, shall bee caste into the fyre.* And Paule to the Galathians, verie plainly declareth the sentence of Matthewe, and nameth both the Trees with their fruites, & calleth the good tree, the spirite, and the deedes thereof, the fruites of the spirite. But in those fruites shall ye finde no place for none of these deedes, the woordes are

* Math. vii.

* Gala. v.

these: the fruites of the spirite, Loue, Ioye, long sufferaunce, gentlenes, faithfulnes, meekenes, goodnes, temperaunce. Nowe marke well this good tree, and shewe mee what fruite or braunche thereof ye can finde meete, for to place your honest pastimes, good refreshyng of the witte, the passyng awaie of the tyme, and with riot and suche lyke vaine trifles. The fruites of the euill tree are these: Aduoutrie, Fornication, vncleannes, wantonnes, Idolatrie, witchecrafte, hatred, variaunce, wrath, strife, sedicion, sectes, enuie, murther, dronkennes, glotonie, couetousnes, pride, lecherie, bachityng, discorde, and innumerable suche like. If you marke these fruites well, you maye chaunce to finde some braunches, meete for your purpose. Howe be it, if any man be so addicte to follie, that though he seeth it, hee will not see it, leaste his synne should be reproued, I shall take the paynes my selfe (though I haue litle thanke therefore) to set one or twaine before your eyes; and if you haue any felicitie or pleasure, in the searchyng out of the holy word of God, you shall very easily with your studious indeuour, find out the residue right well. First,

what

what saye you to this Branche of vncleanesse, may it not take place (thinke you) emong your vaine pastyme? I suppose the deedes of the flesshe be not cleanly, but your recreations are beloye proued to bee deedes of the flesh. Ergo your foolish vaine recreations, are not verie cleanly, therefore laye vp this fruicte of vncleanesse, to bee one of your precious iewelles to serue youre purpose. How like ye also by wantonnesse, may ye not be nombred wel inough emong your vaine sporte and pastyme? Looke the firste and foweorth Chapiter, where hee declareth howe wee should arme our selues with the same mynde, to cease from synne, by sufferyng in the flesshe, as Christe did, and to liue after the will of GOD. He addeth straight waies, that it is sufficient for vs, that wee haue spent the tyme that is past, of the life, after the will of the Heathen, and Gentiles, walkyng in wantonnesse, fleshely lustes, in excesse of wines, in excesse of eatyng, in dronkennesse, and in abhominable Idolatrie. Here Peter rehearseth wantonnes, to pertaine to the life of the wicked Gentiles. To lustes, Peter before in the seconde Chapiter saith, that they fight againste the soule: Peter. ii.

and here he saieth plainly, that they induce vs vnto abhominable Idolatrie. For what can bee greater Idolatrie, then to departe from the Lorde GOD, through inticing of the flesh, and wantonnesse, to cleaue to the wicked Gentiles, whiche are straungers from the life that is in God, blinded in their vnderstandyng, and walkyng in the vanitie of their foolishe myndes* Now good Christian Reader, accordyng to the affection that thou hast to Gods most blessed worde, searche out the residue. Nowe may you expressely perceiue and see, both what Matthewe in the seuenth Chapiter, meaneth by the good tree, whiche Paule calleth the spirite, and her fruites, doeth Paule call the deedes of the spirite. Where hee excludeth the flesh, with all her appetites, lustes, and concupiscences. And that, that Matthewe calleth the euil tree, Paule calleth the flesh: and by the fruictes thereof, the deedes of the flesh. In the whiche is conteined, all your fleshly pastimes, honest recreations, sober refreshyng of the wit, with suche like. And where Matthewe saieth, that euery euill Tree shall bee cutte doune, and caste into the fire: Paule saieth manifestly, that as many

Ephe. iiii.

Matth. vii.

many as commit suche thinges, shall not inherite the kyngdome of God. And to bee excluded out of the kyngdome of God, and to be hewen downe, and caste into the fire: Is to taiste dampnation. For howe farre was that braunce from dampnation, that was cutte from the tree, and caste into the fire? After his fine Reines and Purple, and delicious fare, doeth not the texte say, that hee descended into Hell, and was sore tormented in the flambe. * Paule also to the Ephesians saieth, that neither filthines, neither foolishe talkyng, neither iesting, which are not comely, neither any vncleane persone, hath any inheritaunce in the kingdome of Chriſte, and of God. And how farre is it (thinke ye) from damnation to be separate, and deuided from the kyngdome of Chriſte and GOD. Is there any Saluation, but in Chriſte onely? Luke saieth plainely naye. There is none other name giuen vnto vs wherin we must be saued: And therefore saieth Matthewe in his firſt Chapiter, that hee shall saue the people from their synnne. Then is there no Saluation saue onely in Chriſte, then without Chriſte is there nothyng but damnation. And is there

* Luke. xvii. Ephe. v.

Acte. iiii.

Math i.

any life but in GOD onely: Sainct Jhon
Iohn.i. saith naye in his firste Chapiter of his Gospell. Nowe, for as muche as there is no saluation but in Christ onely, and no life but in GOD: and seeyng also, that to haue no saluation, nor life in God, is plaine damnation, then the deedes of the fleshe as youre foresaied pastymes, are plaine dampnation, because they haue no saluation in Christe, nor life in God, nor any inheritaunce in the kyndome of GOD and Christe. Now see you plainly, that these filthie deedes of the fleshe (as the games before named, when they are most purely vsed) are of like damnation, with murther and thefte: Ergo they are like wicked and abhominable. At this tyme satisfie your selues (I praie you) with these small warnynges, gentle admonitions, and daungerous threatenynges: and if ye regarde not this, then suppose not the contrarie, but that there shall bee a more weightier matter layed to your charge, and the spirite of Goddes mouthe shall destroye both you and them together. Therefore awake betyme, and put from you the woorkes of darkenesse, that you may walke honestly while it is daie. * Nowe at the laste
Roma xiii.

you

you say, for the passing awaie of the tyme: wee maye exercise suche vaine pastymes and recreations, and that I will goe about to withdrawe honeste men from their honeste fellowshippes, familiare neighboorhoode, neighbourly metynges and assemblies. And will also (I am sure) demaunde of mee, what I would honest companie should doe? How I would they should bee occupied, and passe awaie the tyme, the howers, the dayes, and the nightes? If all these before named pastimes, and recreations were laied a side, I shall shortly saciate this question, euen with the saiyng of Salomon in his Prouerbes, who saieth thus. Giue not the foole an aunswere after his foolishenesse, least thou become like vnto hym. But make the foole an aunswere, accordyng to his foolishnesse, least hee bee wise in his owne conceipte. Here may you perceiue (if you list) that I compte not this question verie wise. For the fleshely children of this wicked worlde, thinke this a right notable question. Yea, and worthie to be soluted and aunswered with greate wit, discretion and learning, when in very deede it is nothyng ells, but vnlearned and witlesse, Prouer. xxvi.

leſſe, and therefore, accordyng to the Prouerbes of Salomon, not worthy to be aunſwered, leaſte the fooliſhe reioyce in his follie. For if this queſtion, or ſuch like were woorthie aunſwere, and that a man were bounde to ſatiſfie them, I dare boldly ſaie, that there ſhould bee more queſtions, then might well either with reaſon, or learnyng be aunſwered. For this queſtion is a greate deale meeter for Ethenickes, Turkes, Iewes, & Saraſins, then it is for ſober men, then it is for diſcreete menne, then it is for Chriſtian men, or for godly diſpoſed perſones. For will not the banketters (thinke ye) after their gurgitation, and rauenous deuouryng of their deintie meates, and ſweete wines, demaunde with idle hraines and beallies, what ſhall we doe all this day? Howe ſhall wee bryng this long daie at an ende? How ſhall we ſpende our tyme? Is not there (thinke you) good, honeſte, and vertuous bargaines made, with, wee twoo againſt you twoo, for what wager ſo euer ye will, either at Tables, Dice, Carves, Tennis, or Bowles, as long as a Riall, twentie ſhillynges, or fowertie ſhillynges will laſt, or till wee goe to Supper? And to

make

make up the bargaine, they lashe out one othe vpon an other, in suche wise, that there shall bee neuer a member of Christe, vnsought, or torne, so that it may come to memorie. Yea, the honestest man in a Toune, if he beginne once to face, will thinke scorne to bee out sworne for fourtie shillynges at Bowles, Cardes, Tables, or Dices. Will not dronkerdes also muse with themselues, where they may get a companie meete for their diete, to passe awaie the tyme, in glossyng and gullyng, either at such tyme as it were more meete for them to please their Lorde God. If they bee of the Spirituall sorte, with labouryng in the sacred woorde of God, to feede their flocke on the Sabboth, or holy daie nexte insuyng: Or if they be of the laye sorte, to be occupied in his misterie, or occupation for his housholde, or familie: or els at suche tyme, as it were meete for sober, discreete, and honest men, to be at their rest: For the whiche thyng, GOD made the night: What doe poore labouryng menne, that haue twoo or three Children, and nothyng but their manuall, and handie crafte, to succour them selues, their wife and family. Will not they (thinke you)

also studie to riotte aboute streates, and lanes, searchyng out a companie meete for them, in Ale houses, and beere houses, and inuente how they may bryng the daye at an ende, and occupie their tyme in riot and gamenyng, their Wiues and Children in the meane while at home, criyng out for victualles, and can gette none, for the good man of the house, hath bestowed all his money so warely at Sice and Cincke, or haue at all: or at the Spades, Hartes, Diamondes, and Clubbes, and commeth home at night, with as many faces as a Sheepe, and can speake neuer a good woorde, neither to Wife nor Childe, and yet notwithstandyng, muste it bee called an honest pastime, and sober refreshyng of the witte. [illegible] thus doe they passe awaye the tyme, [illegible] howers, the daies, and the nightes. And why is this vice so slowely defaced? Beecause that in the mynds of the Starres, the Moone shineth verie darkely, and they are both giltie of one offence, so that if the heades would redresse these vices, the members would aunswere: O Hypocrite, caste out the Beame that is in thyne owne eye firste, that thou maiest perfectly see, to pull

out

out the moate, that is in thy brothers eye.
* For what doe we, but that wee see it firste Luke. 6.
spyyng from you? Well, you wotte what
I meane, amende it therefore in tyme, least
you chaunce to get an afterclappe, I meane
the Sworde, Pestilence, or Dearth sente
from God, for the correction of the same.

Will not the whoremonger also muse
with hym selfe, howe hee may beste owe the
tyme, to obteine his fleshely and filthy pur-
pose of an Harlot? Will not the thiefe like-
wise, and Scatters and Euesdroppers of
mens houses, perpend and waye within
themselues, where they may beste owe the
tyme to obteine their preie, put man, wo-
man and childe, in sore feare and dread, and
many tymes in ieopardie of their lyues?
And nowe at the laste commeth forth these
sober men, with their honest felowshippes,
some tyme from their couches before they
haue giuen God thankes for their reste, and
as soone as they haue saied good morowe
to their neighbour, doe demaunde of hym
what they may doe, to passe away the tyme,
till they goe to dinner. And some, to make
the matter sure, smite vp the bargaine ouer
night, to be in a readinesse against the next
morning.

morning. Some at their vnthankefull Breakefaſte or dinner, ſhall couenaunt, to prayſe God all the daye vnto night for his aboundant benefites, with blaſphemies, periuries, and abhominable Othes, in their honeſt paſtimes? Call you this your neighbourly meetings, aſſembles, honeſt neighbourhoode and familiare fellowſhip to paſſe away the time? Cõſider (I praie you) what a wicked rable ye haue annexed vnto you. For in that demaunde will theeues, whoremongers, murtherers, dronkerds, railers, ſcoffers, villanes, ſlaues, Jeſters & ſcorners, be partakers with you. And thinke you that this is not a bleſſed cõpany, to bee matched withall, in theſe ſhamefull and deteſtable vices of the fleſhe. Might not a man (if neede were) aſke you alſo this queſtion, whether all thinges bee ſo ſurely ſtaied, ſo circumſpectly ordered, ſo warely prouided for, and in ſuche pure ſtate, that there may ſo greate leaſure be had to ſuche vanities of paſtyme, to the daungerous loſſe of tyme, ſo precious a Jewell? Is all (thinke you) ſo rightly handled, both towardes God and our neighbour, that eche of theſe thynges ſet a parte, ye may freely apply your myndes, to dal-

liyng

liyng with wanton sportes and gamening? Is the true worshyp of God so mainteined in all places, that there lacketh nothyng to bee redressed therein. * And will you yet aske mee, howe ye should bee occupied and passe the tyme awaie, if suche vanities were laide aside? Is the woorde of the most high God, purely, sincerely and truely preached in all Congregations, * and euery Churche rid of a Papiste, and a true Preacher in his roume? Is true prayer, that should incense vs, with ardent affection to oure heauenly fathers will, allowed for his anointed Christes sake, exercised aright in all places? Is blasphemie so well abated, * that there needeth no reformation for it? Is Hipocrisie and the straunge worshippyng of the true God, with the obscurynge of daies, tymes and monethes. * And the holdyng in of the people, * with suche trifles as can not abide, cleane taken awaie from the Christen congregation? Are Burroughes, Villages, Townes, Corporations and Cities, indued with sober, graue and prudent officers and Councellers, * abhorring auarice, coueteousnes, seekyng the publike and common cõmoditie, handlyng the Lawe in the true

Ihon.iiii.

Marke.xix.

Exod.xx.

Gala.iiii.

Esaie.i.

Exod.xiii.

feare of GOD, without respecte of per-
Leuiticus xix sons. *Are lawes so indifferently vsed, with-
out fauourynge of the poore, and honourynge
of the mighte in righteous iudgement,
Leuiticus xix *without rewardes, giftes and bribes, that
no man hath cause to complaine? Is the
pouertie so honestly prouided for, both in
meate, drynke and clothe, and houses foun-
ded for the sicke, sore, blynde, domme and
lame, with honest pencions perteinyng to
the same, and the Deacons appointed for
the purpose, beeyng men notable in woorde
and wisedome, and of honest report, and full
of the holy ghost: meete for such a needefull
Actes.vi. bulines and necessarie office. *Doe the Cu-
rates so tenderly fauour the Flocke of the
Lorde, without hauocke makyng of the
same: preachyng to them the pure and sin-
cere trueth and veritie, withouth fainyng
Hiere.xxxiii. Fables, Tales or Lyes: *Conuertyng the
hearers both with woordes and life, seek-
yng the health of his poore afflicted, com-
fortyng them that be in heauines and care,
byndyng vp the wounded heartes, preaching
deliueraunce to them that be captiue, decla-
ryng the acceptable yere of the Lorde, and
the fearefull day of vengeaunce of our God?

Are

* Are there suche honest and godly scholes, and places of vertuous and godly exercise, in Corporations, Borrowes, Townes and faire Cities, * for the brynging vp and honest nurteryng of Children, and their Tutours and Scholemaisters, * tryed by men of grauitie and pure literature, in what kynde of doctrine they exercise them, either, with suche learnyng as shall afterwarde make for the glorie of our heauenly father, and the edification of the Congregation of Christes flocke, or in such wicked doctrine, as shall pertaine to the subuersion both of themselues and of the communaltie, (for in them is the expectation, as well of vertue as of vice in all Realmes) as is the due inquisition of the same made in all quarters? Is there also diligente searche in all places, for false waightes and measures: that men buying and sellyng, susteine neither damage nor losse? * Is there suche loue amongest neighbours, that euerie man would no worse to his Neighbour, then to his owne hearte. * And if it dooe happen or chaunce that any persone breake loue, so that strife, variaunce, discorde, debate and hatred dooe rise and growe betweene Neigebour and

Esaie.xli.
4.Regum.16.
4.Regum.2.
Prouerb. xvi.
Math.vii.

Neighbour, are the Curates (for the which thyng they receiued that same appellation) or the eyes of the Parishe (otherwise called, in our Phrase of speache, the heades of the Parishe) readie (as their duetie is) to reconciliate and to bring this putrified wound to a concorde. * If these thinges, with many other, bee in suche case that in none of them there needeth reformation: there may the more libertie be geuen, to your honeste recreation and sober pastimes. But if they be not doen, take heede, how ye meddle with the other honest recreations and pastimes. For remember that ye are they that muste beare the greate charge and burden of the people. * Unto whom, for conscience sake, the people muste bee in subiection. * Forasmuche as ye haue the ouersight of them, and ought so diligently to studie and waite for them, as if you should giue accompte (as you shall in deede) for the soules of subiectes. Therefore beware, that ye may make that greate accompte, with ioye and not with griefe. * Nowe, therefore doe I sore muse, how this question (except it were by the priuie suggestion of Sathan, * woorker of all mischiefe) coulde sinke into any honest,

Math.v.

Deut.i.

Roma.xiii.

Heb.xiii.

Gene.iii.

honeſt, and ſpecially, into any Chriſtian mans ſtomake, to demaunde, what they ſhould doe, or how they ſhould be occupied, if theſe ſinfull paſtymes (otherwiſe called honeſt recreations) were laied aſide? If you would bee as diligent to demaunde how ye ſhould liue well, how ye ſhould behaue your ſelues to pleaſe GOD, how ye might remaine in the feare and dreade of God, as ye are to inquire for ſuche vayne trifles: oh Lorde what a worlde ſhould wee then haue ſhortly? And in conſcience, I ſuppoſe, that this is the more meeter queſtion of bothe, for a Chriſtian man to demaund. For with what face, dareſt thou enterpriſe, to inquire how thou ſhalte conſume the daie, in ſuche wicked paſtymes: with the abhominations that longeth there to (as the blaſphemie of Gods moſte holy name, dronkennelle, exceſſe, with many other more ſuche like) ſeeyng and conſideryng, that thou art not certaine, nor ſure to liue the halfe daie? Doeſt thou thinke it no daunger, to fall into the handes of the Lorde, * Haſte thou no more dread of hym that is able to kill both thy bodie and ſoule, and to caſte theim both into Helle fire? * Now ponder (I praie the) Hebrewes. x.

Math.x. the Sacred Scriptures that followe, what occupation and businesse, ye should by their counsaile haue, if these foolishe pastymes
Math.xxiiii. were set a parte.* Matthewe saieth, wake because you knowe not what hower youre maister will come. Of this be you sure, that if the housholder knewe, what houre the thiefe would come, he would surely watche and not suffer his house to bee broken vp. Therefore be ye also readie. For, in an hower as you thinke not, will the Sonne of man come. Heare ye this ye sluggardes? Matthewe biddeth you wake: ye will saye. We are neuer lesse disposed to sleepe, then when we are at Tables, Cardes, Dice, Bowles, Tennes, or Chesse. I graunt that to bee verie true. But will that businesse please your heauenly maister, when he commeth sodainly vpon you? Matthewe would haue you as diligent to prepare, against the commyng of the Lorde: to vanquishe and driue awaie, the assaultes of the Deuill, as the housholder is diligent to prepare Weapons againste the commyng of the Theefe, that would breake vp his house. And would the housholder (thinke you) fall to Cardes, Dice, Tennes, or Bowles, if he knewe when

when the Theefe would come vppon hym: Matthewe ſaieth plainely naye, but hee would watche ſaieth he, if hee knewe what howre the Theefe would come, and prepare weapons to keepe hym of. And wilt thou (ſeeing thou art vncertaine, when the Lord will come, as the houſholder is, what howre the theefe will come) apply thy ſelf to Dice, Tables, and Cardes, and ſuffer the houſe of the liuyng God to be broken vp? For the temple of God is holy, (ſaith ſainct Paule) whiche are ye, * and thinke ye that there ought not as greate ſtudie to bee taken, for to defende the houſe that God made to his owne ſimilitude and likeneſſe. * And redeemed with his precious death. * From the ſnares of the wicked, againſt the commyng of his maiſter: as there ought to bee for an houſe, that is made of Lime and Stone, and is in ſubiection to euery tempeſt of water and winde? The whiche alſo was builded of a ſinfull man, and paied for, with corruptible ſiluer and golde, that at his dying day, ſhall bidde his Maiſter adewe, and neuer doe hym pleaſure after? The inſtruments that ye muſt prepare, to keepe awaye the Theefe, againſte your Maiſters com-

i.Cor.iii.

Gene.i.
i.Peter.i.

myng, are not Bowles, Dice, Cardes, Tables, Bowes, Knives, Tennes, Balles Chesselmen, Counters, paised Groates, Toppes and Scourges, with suche thousande moe, whiche the Deuill hath inuented, no, no. Saincte Luke in his thirtene Chapiter, telleth vs of other maner of instrumentes, to passe awaye the tyme with, then these bee, hee saieth with a deepe stomacke, take heede, watche and praie, for ye knowe not when the tmie is, and that I say to you, I say to you all, watch. Luke would haue a Christian mans instrument to occupie hymselfe withall, and to passe awaie the tyme, to consist in watchyng and praiyng, and the fleshly children of this world would haue it to consiste in Dicyng, Cardyng, Boulyng, and Tennes playyng, thou wilte say that will irke, and wearie one, euer to bee watchyng and praiyng. I saye vnto thee, that of the aboundance of the harte, the mouth speaketh, for a good manne, out of the good treasure of his harte, bryngeth foorth good thynges. * As to doo all thyng what socuer they goe aboute, either in woorde or deede, in the name of the Lord Jesu, geuyng thankes to God the father, by

Luke.xiii.

Math.xii.

by hym: And to applie themselues, to watchyng, prayeng, and readyng of the sacred Scripture: as the fruites that spring out of the good treasure of their heartes. But an euill manne, out of the euill treasure of his hearte, bryngeth foorthe euill thinges, as Dicyng, Cardyng, with such more a great noumber. For, if he had any better treasure, lying in his hearte, he would surely bryng it foorthe. But he hath no better, that he can take a man of truste, therefore euill as they be, so hee vttereth them: For as they lye Cankerfretted at his hearte, so hee taketh them foorth, take them vp who liste: therefore of thyne owne mouthe I iudge thee, Thou euill seruaunt, canst thou finde in thy Luke.xix. harte, to passe awaie the tyme with Cardes, Tennis, Tables and Dice daie and night, without wearinesse and care? And saiest thou, to watche and praie, and to bee giuen to the wholsome meditation of Gods woorde, will wearie any man? Seeyng the firste is a broade pathe, leadyng to destruction, the whiche the vnthrifte gamesters, can finde out readily enough. The laste is a verie narrowe pathe, leadyng to life and saluation, *the whiche is not yet Math.vii.

troden out of them: for it is vnsearched for.
Luke.xxii. Luke in the twelue Chapiter also saieth, Let your loynes be girte rounde about, and your lightes burnyng, and your selues readie like men, that waite for their maister, when he cometh from the weddyng, that as soone as he commeth, and knocketh, they may open vnto hym. Blessed are those seruauntes, whiche the Lorde when hee commeth, shall finde wakyng. Here I thinke Christe boroweth a similitude of them, that in the night tyme, vse to prepare them selues in a readinesse, against their maisters comming home from the wedding, because he would haue them so handsomely girte, that they may walke with the lesse lette and impediment. But I thinke, if we should walke in the night, after our honest pastyng awaie of the tyme, to meete with our maister, we had needs I suppose to bee well couered about our heades, least the Winde make oure braines dissie, and wee stagger out of the right pathe, and reele like night riottours, and monkardes, and they that walke in the night. For the moste parte vse to carrie lighte with them (specially if they fetche home any greate manne) for in the broade

broade daie, they vse to carrie no lightes (as the superstitious sorte haue vsed now of late daies: and as some yet at this present doe, if they were well sought out) for no better will their Curates teache them: but to light Candelles in the clearest Sonne shine in the pere, and sticke them vpon postes, stooles, and walles, before Idolles, to shewe them light, and yet they themselues with their Iools remaine starke blinde. What thinke ye that these lightes be, that ye must meete him with Cardes, Tables, or Dice, and other suche like tromperies? Surely they shall shewe a faire lighte. And as well shall he welcome you with them, as hee did the fiue foolishe Virgines, whiche had no oyle of their owne, but when Christ came, they were faine to goe a borrowyng, and whē they came and knocked, were shut out of the doores.* Beware ye passe not awaie the tyme so long with suche vaine follye, that your good woorkes bee to seeke, and then ye knocke tarde at Heauen Gates, and for lacke of knowledge, ye be shut out of the doores. Take heede in tyme, for those seruauntes shall bee blessed, whom the Lorde when hee commeth, shall finde wakyng. Saieth, Math. xxv.

Luke.xii. i.Thes.v.

* Saieth, that the daye of the Lorde, shall come as a thiefe in the night, for when they shall saye, peace and no daunger, then commeth there on them sodaine destruction, as the trauailyng of a woman with childe: and they shall not escape. Here ye this ye blasphemers: Heare ye this thyng, ye wicked gamesters: Heare ye this thyng, ye wittie and fleshly children of this worlde: Nowe goe too, applie your businesse, to the Cardes, Tables, Dice, Tennes, Chesse and Bowles, as faste as ye can: for the Lorde will come at your pleasure, when ye will, and not before ye will haue hym come. So will the Thiefe come and reaue vp your House, and not before. Plie youre businesse, as faste as ye can: haste vp your wickednesse, and let not for it: neither care for any threatenynges at Gods mouth, for hee is to weake to performe his promise. But of this be ye sure, that as iustly as a teemyng Woman that is with childe, muste needes suffer the trauaile thereof, whether she will or no, and can not auoyde it. Euen so, thinke not the contrarie, but when the Lorde commeth, ye shall bee taken as hee findeth you, and shall not escape, but as ye haue wrought the

woorkes

woorkes of your bodie, so must ye (spite of your guttes) appeare before the iudgement seate of Christe, to giue your accomptes, *Be pacient and settle your heartes, for the commyng of the Lorde draweth nigh. Behold the iudge standeth before the doore. Iacob. v. Here James plaieth the bug with you, and in a maner, mouthe to mouthe: he maketh hym to knocke at the doore of your conscience, that ye should in tyme, if it might bee, withdrawe youre selues from such vanitie. Is it meete thinke you to passe awaie the tyme with suche trifles, when the iudge standeth at the doore: but if ye will needes vpon suche foolishnes not withstandyng all these comminations and threateninges, beware I saie, for the commyng of the Lorde draweth nigh. *Bee sober and watche, for your aduersarie the deuill as a roaryng Lyon, walketh about, seekyng whom he may deuoure: whom resiste, stedfast in the faith. Who is this, saieth Peter, that prouoketh you to this wicked inuention, that ye demaunde so wittely what wee shall doe, if these vayne pastymes were layde a parte? hee saieth plainely that it is the Deuill, who goeth roaryng about seekyng

i.Cor.v.

Iames.v.

i.Peter.

kyng whom he may deuoure, where doeth he searche to deuour you? in your faith saith the Apostle, for if ye applie your selues to the deedes of Faieth, without the whiche (saieth Paule) it is impossible to please God. * As to pureneſſe of liuyng, * to the forsakyng of the Deuill with all his woorkes, * to followe the deedes of the Spirite. * Then foorthwith rageth the aduersarie, then fumeth the deuill, then seketh he whom he may deuour. But followe the appetite of the wicked fleshe, and saciate her luste and delire, and ye shall be his faire Children, ye shalbe Chekens meete for his owne tooth, he shall strike your heades, and make very muche of you, for ye are well woorthie, seeyng ye are Seruauntes meete for suche a maister. * Dice, carde, tennes, boule, playe and Chesse, with all other fleshly pastimes, day and night. Aie on othes, teare GOD with al his holy members as small as hearbes to Pot. And the deuill will neuer hinder you, neuer roare at you, he will neuer seeke who hee may deuour: for hee hath you faste knitte to the deedes of darkenes. And keepeth you still in the same, as children of vnbeleefe. * And what needeth the Deuill to seeke

Hebrewes.xi.
Luke.i.
i Peter.i.
Gala.v.
Psalme.xiiii.
Rom.xiii.
Ephe.ii.

seeke for them, seeyng they seeke so faste to runne to hym, with the passyng awaie of tyme, in suche vaine sportes and recreations of the wit, and solacyng of the mynde. Therefore after the counsell of Peter, bee sober and watche yet a verie little whyle, and hee that shall come, will come and will not tarie. * He will not tarie (saieth Paule) a game or twoo at the Tables, Cardes, Chesse or Dice, and then haue with ye, saie you, passe awaie the tyme at your pleasure, applie your selues to suche vanities as long as ye liste, demaund what ye should doo, how ye should spend the tyme, if these wicked gamenynges were laide aside, as often as ye liste: Paule maketh you a plaine answere, that he that commeth, will come, and will not tarie. For if with all expedition and readines, he would haue his disciple followe hym, when he intended a matter of no lesse godlinesse, then necessarie: as to burie his father. * He graunted hym no libertie, but commaunded hym, to followe hym straight waie, and to suffer the dead to burie their dead. And thinke you that he will tarie your leasure, till ye haue plaide a game or twoo, in a matter of wickednesse that defaceth

Hebrewes.x.

Matth.viii.

Gods

Gods glorie (for as muche as it is a deede of the flesshe (and preiudiciall to the edification of our neighbour: no, no. He that commeth: will come and will not tarie. Therefore if thou wilt knowe, how thou shouldest be occupied, if these vaine pastymes were laied a side, resorte now and then, yea, rather continually, * to the moste hollsome worde of God, and there meditate and exercise thy selfe, and if thou canste not reade, then let thy Seruauntes or Children reade vnto thee, if none of them can reade then feare the vengeaunce of GOD, for thy negligente bringing vp of them. For the good Tree shall bee knowen by his fruicte, and the bad tree likewise. * And Paule compteth hym that prouideth not for his owne and specially for them of his housholde: to denie the faithe, and to be worse then an infidell. * And to the Galathians * hee calleth the housholde of faithe, that in Timothe hee called his owne housholde. Let therefore your Dould bee godlie instruct. For as the common bi worde is, suche a Father suche a Sonne, suche a Maister, such a Seruant: and as the head of the housholde is, so are the members * And Dauid also, calleth the

Iosue.i.

Math.vii.

i.Time.v.
Galat.v.

Psalme.vxiii.

familie

familie blessed, that feare the Lorde. * For in the verteous nourteryng of the children, consisteth the quietnesse of al Realmes, and namely in suche as are made vnto the similitude of their Lorde God. * Therefore in season, let them taste of the sweete worde of God, and sauour of the kyngdome of heauen, * that they in the same holy word, comfort both you and them selues. And as I saied vnto you, if ye lust to knowe howe to passe awaie the tyme: busie your myndes in the Sacred Bible, and taste howe pleasaunt the Lorde is. * And when ye haue sanctiate youre myndes therein, fall to praier and supplication, and desire thy almightie Father, who fulfilled the whole somme of his woorde, in his sonne Christ. * That for his reuerence and worthines, hee will illuminate the eyes of thy fleshely harte, that thou maiest obtaine the perfect sence of the same. * Then marke what vocation thou art of. If thou art the chief ruler of the people, and the principal emong the members, and the heade of the congregation. I exhort thee, for conscience sake, let neuer this question enter into your stomacke, to demaund what shall wee doe to passe awaie the tyme

Psalm. cxxvi. Genesis. Psal. xxxiii. 1. Peter. i. 1. Timo. i. Psalm. cxviii.

in trifles of follie: But rather ponder these
three thinges, what knowledge is there in
our Realme, if that bee wantyng, fall to
dreamyng with Salomon that wise ruler,
and God shall appeare, and giue you youre
requeste, therefore inquire for knowledge,
and ye shall haue it aboundantly, and the
thynges also that ye require not, shall be gi-
3.Regum.3. uen vnto you. * Wherefore looke diligent-
ly, what knowledge raigneth in youre
Realme: Then marke what feare of God
there is in you, to delate the true woorde of
God, and what an harte you haue to main-
taine the same. For the feare of God is the
Proverb.1. beginnyng of wisedome. And therefore, ye
that be the gouernours of the people, feare
God, and ye shall ratefie the thinges that be
Eccles.xv. good. * Thirdly, mittigate your hartes, and
subdue your myndes, hauyng no respecte
vnto the sublimitie, and superioritie of your
state, in comparison to your subiects, but
rather in subiection to your Lorde GOD.
And marke well that you are ministers,
yea, ministers I say to hym, vnto whom
Heb.xiii. you shall make a straight accompte. * And
here remember, that in as muche as ye are
the ministers of GOD, God hath giuen
you

pou a ſwoꝛde in youre hande, to deface ma-
lefactoures, and to preſerue the innocent.
Therefoꝛe, occupie it to Gods glozie. And Roma.xiii.
to the ſubuerſion of the blouꝺie kingdome
of Antichriſte: after the exaꝛnple of kyng
Ihon. And all we pour true louyng ſubie- 4.Regum.x.
ctes, will hartely maintaine pou, with our
praiers to God, who alwaies preſerue pou.
*And here reſt and quiet pour ſelues, to the i.Timo.ii.
glozie of GOD: foꝛ in theſe thꝛee thynges,
are many thinges to be wailed. If thou bee
a Spirituall iudge of Chriſtes flocke, oꝛ a
ſuperintendent of his congregation. Is it
mete to demaunde, how thou ſhalt paſſe a-
waie the tyme, if ſuche vaine paſtymes are
laied a ſide? No, no, there ſhould bee no i.Peter.iiii.
ſuche vndiſcrete woꝛdes oꝛ language, and
ſpecially emong ſuche perſones. Foꝛ, poure
communication, is a ſoꝛe incitation to the
common ſoꝛte of the people: Foꝛ of poure
woꝛdes doe they wholy depend. The moꝛe
pitie, if it pleaſed God: without they were
as the woꝛdes of God. * You reioyce verie
muche, to haue taken pour power and au-
thority of Peter, and learne pe theſe leſſons
of hym, then am I deceiued? Foꝛ I am
ſure, he made no ſuch anſwere vnto Chriſt, Ihon.xxi.

when hee demaunded of hym, whether hee did loue hym or no. He aunswered hym, yea Lorde, thou knowest that I loue thee. If ye compte Peter to be your predecessour, then folow the insample of him, and loue Christ. What must ye doe then, if ye loue? Muste ye apply your selues to Dicyng, Cardyng, Huntyng, and Haukyng? No, that is not the waie to folow Peter. What then? Fede my sheepe, saieth Christe to Peter. Nowe then, if ye loue Christe with Peter, ye must with Peter feede, feede, not Palfreyes, Geldynges. Horses, and a kennell of Dogges, but my sheepe, saieth Christ. In deede Christe, often tymes by a certaine metapher, and phrase of speakyng, doth mutuate and borowe, the vnreasonable, for the reasonable, as it appeareth in the xxi. and also in
Ihon.x.&.xxi. the tenth of sainct John, where he saieth, a good Shepherde will giue his life for his Sheepe. Yet all the worlde in a maner will testifie, that he died neither for Sheepe, nor
i.Corih.ix. Oxen. * But for the Christian Congregation he died. So when he commaunded Pe-
Esay.liii. ter, and you in Peter (if ye be his true successors) with pasce, pasce, feede, feede, that ye should feede that Congregation, the whiche

whiche he died for, that his beloued ſpouſe, the holy Catholike Church, of the which he is the heade. * But I praie GOD, ye feede them not, as the Prophete Ezechiell in his xxxiiij. Chapiter ſpecifieth, ſaiyng. Wo bee vnto the Shepheardes of Iſraell, that feede them ſelues: ſhould not the Shepheardes feede their flockes? Ye haue eaten vp the fatte, ye haue clothed your ſelues with the Woll. The beſte fedde haue ye ſlaine, but the flock haue ye not nouriſhed. The weake haue ye not holden vp. The ſicke haue ye not healed, the broken haue ye not bound together. The outcaſtes haue ye not brought againe. The loſte haue ye not ſought, but churliſhely, and moſt cruelly haue ye ruled them. Theſe thinges are right contrarie, and cleane beſide the commaundement, that Peter receiued of our ſauiour Chriſte. For hee commaunded hym to feede the flocke, and not to eate awaie the Fatte from their beardes, and feede them ſelues, and (in the meane while) let the flocke ſtarue for lacke of foode. This is not to feede of loue, but of compulſion. * Not for Chriſtes ſake, but for the beallies ſake. Marke now Ezechiels Prophecie with a ſingle eye: and fulfill the

Ephe.vi.

Eze.xxxiiii.

j.Peter.v.

Phili.iii.

thynges that hee, with the reſidue of the Prophetes appoincteth you, and ye ſhall finde more neceſſary thynges pertainyng to your office, then to caſte holie water, and deale holy breade, or to bidde faſtyng, or holie dayes on the Sondaie. For if you looke well on youre duetie, and ranſacke euery corner therof, none other wiſe, then ye ſhall at the comptyng daie, giue an aunſwere therefore. Ye ſhall (if ye haue any conſcience, or any dread of God before your eyes) haue ſmall affection to demaunde, how yee ſhall paſſe awaie the tyme, if theſe vanities were laied aſide. But in no wiſe how ſoeuer ye do, whatſoeuer is written, or ſpoke vnto you, take little hede to your ſelues. But yet I ſay, be ware againſt the time, & haue your aunſwere in a readines, when it ſhal be ſaied vnto you, giue accopt of thy Bailiwike: for thou maieſt no longer be Bailife. * Therefore bee not offended, although I write the trueth, for ye knowe where the woordes be conteined: not in my imagination, but in the ſacred Scripture. If ye be offended therewith, remember that God and his woorde are all one. * Nowe conclude the ſequele your ſelues, for ye know my mynd. If thou

Ezech. iii.

Luke xvi.

Iohn. i.

be

be a temporall, or seculare iudge, remember well that then there is no time reserued, for thee to demaunde, howe ye shall passe awaie the tyme in suche trifles of folie: but rather daie and night, ponder and weigh what is lawfull and right.* In your iudgement be equall and righteous: and diligently searche out the truthe. If ye haue executed the Lawe vnrightously (the whiche of it selfe, is verie iuste and true) learne nowe to doe right, applie your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his right: let the widdowes complaint come before you.* Remember that ye ought to be learned, ye that exercise the lawes vpon the yearth, leaste ye perishe from the right waie.* So that by such knowledge, ye may discerne, neither to fauour the poore, neither to honour the mighty, but to pronounce the iudgement of the lord, and to iudge your Neighbour in righteousnesse.* Nowe, weigh these thynges aright, and exercise them according vnto your office, as ye shall giue accompte for it, at the laste daie when ye your selues shall bee iudged, as ye haue iudged other.* And ioyne a christian mans life thereto, that is, to serue God in holinesse

Micheii.

Hierem.v.

Esaie.i.

Psalm.ii.

Leuit.xix.

Luke.vi.

and eighteousnes, all the daies of your life.
Luke.i. * And then marke in what corner of a pure conscience, thou shalt demaunde howe thou shalt occupie the daies and nightes, to passe awaie the tyme. If thou bee of the inferiour sort, and of the vulgare companie, thou hast thy duetie shewed thee before: Sauing this one thing remaineth, that ye must consider, in as muche as ye are subiectes, ye muste liue in all submission, and lowlines, and in true obedience toward your rulers and gouernours, as Paule plainly recordeth to the Romaines. * Let euery soule submit hymselfe vnto the aucthoritie of the higher powers. Here God excepteth no man, no not hym, that weareth three Crownes at once, nor none of his rable, bee hee spirituall or temporall, if he be comprehended vnder the name of a subiect (as all men be, sauyng the Rulers onely.) For that Paule here calleth euerie liuyng soule: menne that are expert in the Hebrewe tongue doe call it euery liuyng man. Nowe of the triple crowned gentleman, that Antichrist of Rome bee a liuyng manne (as I thinke hee is, without there bee an alteration made in nature, as there hath before this tyme been in his predecessour)

Rom.xiii.

dereſſour) hee muſte by the rule of Paule, put of his Crownes, and laye them at the temporall Rulers feete. And fall to repentaunce, that by his vſurped power hee hath ſuffered ſo many of his ſuperiours to kneele and to kiſſe his filthy feete. And therefore in this behalfe, I compte hym, as I doe all other of his order beſide, verie Subiectes, euen equall with them, that are of the loweſt ſorte, of the temporaltie: yea equall with them that ought to waſhe menues Feete. * And therefore as many as be Subiectes, Iohn.xiii. muſt liue in all lowlines and iuſt obedience vnto their rulers and gouernours, yea, although they be infidels. * And to this doeth Iohn.xiii. Peter well agree, ſaying, ſubmit your ſelues vnto all maner of ordinaunce of manne for the lordes ſake. &c. So long as they ordeine nothing contrary to the expreſſe word of GOD. * If they doe: yet reſiſte them Daniel.iii. not with power of violence, but with the worde and pacience, *but be thou ſtedfaſt in Iere.xxxvi. the promiſe, *and ſuffer for conſcience ſake. Math.v. For hee that reſiſteth, ſhall receiue to hym-ſelf damnation: for as muche as he reſiſteth the ordinaunce of God: * I would therefore that our ſpirituall Father ſhould take heede Roma.xiii.

in tyme, and put his sworde into the Scabarde againe.* For without the great mercie of God, they are all damned with the deuill of hell. Now therefore I exhorte you by the mercifulnes of God, and by that affection, that ye haue to be buried with Christe in baptisme.* And in that ye desire to be holy as he is holy, in al maner of conuersation, *auoyde the wicked deedes of the flesh.* And if ye be risen againe with Christ, seeke those things which are aboue, where he sitteth on the right hand of God. Set your affections on heauenly things, & not on earthly things. And backbite not this poore and simple confession, againste these swarmes of vices if ye do, marke where ye reprehende it, and conferre the Scriptures withall, for in a maner without Gods worde is nothyng spoken. Then if the scripture be true (as I trust ye will graunt no lesse) beware ye resiste not the trueth againste our conscience: but rather fortefie it to your power and strength, to the glory of God, and to the subuersion of vices. And thus I commit you to the word of his grace. God saue the Queene and her most honorable Counsell, with the whole Commons.

Math.xxvi.

Rom.vi.

i.Peter.i.
Gala.v.

Colloss.iii.

AMEN.

Certaine Necessarie Instructions, meete too bee taught the younger sort, before they come too bee partakers of the holy Communion.

Dooen by D.W. Arch.

Question.

Hat do you come to receiue?

Answere.

The holy Sacrament of the bodie and bloud of Christe.

Question.

Why doest thou come to receiue it?

Answere.

Because Christ hath so commaunded mee.

Question.

Of how many parts doeth it consist?

Answere.

Of two parts: namely, the outwarde signe, and the inward thyng signified.

Question.

Which

Which be the outwarde signes in this Sacrament?

Answere.

Bread and Wine.

Question.

Which be the inward thinges signified?

Answere.

Christes bodie broken for mee, and his blood shed for mee, together with all the benifites of his Passion.

Question.

How doest thou receiue the outwarde signes?

Answere.

I receiue them with my hand, eate them with my mouthe, and digest them with my stomacke.

Question.

How doest thou receiue the inward thinges signified?

Answere.

Onely by faithe, and feede of it as of a foode giuen to me to life euerlastyng.

Question.

Why did God choose these Creatures of Bread and Wine, to represent vnto vs the bodie and blood of Christe, rather then any

any other earthly creature?

Answere:

Because there are none other earthly creatures, that can aptly represent vnto our outward senses, those thynges that GOD would haue vs to learne by this Sacrament.

Question.

What be those thinges which God would haue vs to learne by this Sacrament?

Answere.

By the breakyng of the Bread, we haue to learne the breakyng of the bodie of Christ vpon the Crosse: and by the powryng forth of the Wine, the shedyng of his blood: and by the distributyng to all that are present, Christes communicatyng hymselfe vnto all those that will faithfully receiue hym: by the eating and drinkyng wee learne, that as Bread and Wine doo nourishe our bodies in this life, so Christes bodie and blood doe nourishe our soules too life euerlastyng. And as the substaunce of Bread and Wine by digestion, passeth into the substaunce of our bodies, euen so by faithe Christe and we are united with an vnspeakable vnion, and wee made flesh of his flesh, and bones of his

his bones.

Question.

What more is to bee learned hereby?

Aunswere.

That wee beeyng many, are made one in Christ, as of many graines is made one lofe, and of many Grapes, one Wine.

Question.

Forasmuche as the vnworthie receiuer is damned (for so Saincte Paule testifieth) how wilt thou knowe, whether thou art a worthie receiuer, or no?

Aunswere.

If I examine mee self, and finde, that I humblie acknowledge myne owne vnworthinesse, that is to saie, my synnes, and to be hartely sorie for them, and fullie too purpose amendement of life, and faithfully to embrace Gods promise of remission and pardon offered in Christ, then am I worthy because my vnworthinesse is forgiuen mee, and put out of remembraunce.

Seen and allowed.

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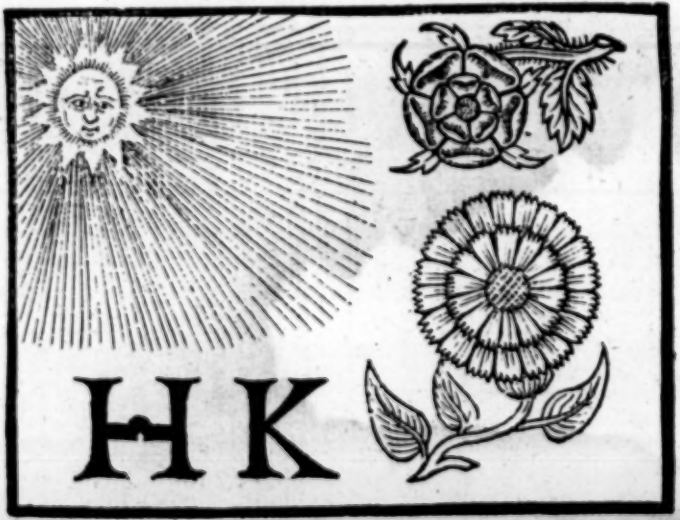
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